THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Have no fellowship with the unfruitful works of darkness, but rather reprove them" (EPH. 5: 11).

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AUTHENTICITY OF THE BOOK OF MORMON.

(*Concluded from page 503.*)

A Little Book Open. Turning to the great prophetic book of the New Testament, The Revelation, by John, we pause at the tenth chapter, containing the grand vision of a mighty angel with a little book open.

In the preceding chapter John saw the countries in which the church first was planted swept with a besom of destruction because of the general apostasy, but those who were spared did not repent (Rev. 9: 18-21). Naturally, the question arose in the mind of John, "Is this, then, the end of the church? Was the atoning blood of the Lamb of God spilt in vain?" In answer to such questions he was given the vision in chapter 10, in which he saw the restoration of the gospel.

He saw a mighty angel, that is to say, a messenger from God—for the word *angel* means *messenger*—come from heaven. This messenger was clothed with a cloud. A cloud was the visible sign of the presence of God in the Mosaic dispensation. There was a rainbow upon his head—the visible sign of God's covenant with Noah. His face was, as it were, the sun. Christ is the Sun of Righteousness, and His glory was reflected in the countenance of the messenger, just as Moses' face shone when he had been in the presence of Jehovah. His feet were as "pillars of fire." This is, possibly, an allusion to the two pillars, Boaz and Jachin, erected outside the temple of Solomon, and from which chains extended into the most holy place, behind the veil. This messenger, therefore, was equipped with the characteristics of all the great dispensations—that of Noah, or patriarchal; the Mosaic, the Christian, and the last dispensation, into which they are all merging and in which they are completed, and from which our hope, as a chain, or "anchor of the soul entereth into that within the veil" (Heb. 6:19).

This messenger came with a "little book open," in his hand. "He set his right foot upon the sea, and his left foot on the earth" (v. 2). Remember that, when this was written, men's geographical knowledge was not what it is to-day. It was thought that the western limit of the habitable earth was the Atlantic coast. All beyond was "the sea." When John saw this messenger standing on "the sea" and "the earth," he saw him standing on what we should call the western and eastern hemispheres; and that he had his right foot on the sea and the left on the earth, means that he, or his message, came from the western hemisphere to the eastern.

John heard this messenger with the little book deliver his message, and it was this, that there should be no more time, or delay, but that, as soon as the seventh angel begins to sound, "the mystery of God shall be finished, as he hath declared to his servants, the prophets" (v. 5-7). That is to say, his message was that the time is now near for the completion of the plan of salvation—God's mystery—by the establishment of the kingdom of God, as promised through all the prophets.

At the time this messenger appeared, John heard "seven thunders." He was not permitted to write what these seven thunders represented, and it is idle to speculate on that subject, in the absence of an explanatory revelation. But we may suppose that they refer to wars and calamities which we are led to expect before the coming of the Lord.

John was told to "eat" (v. 9), that is to say, read, the little book; or, as we say, "digest" its contents. He did so, and he found it sweet in his mouth. But the sweetness was not without bitterness (v. 10), for the Apostle undoubtedly saw that the bringing forth of this book and the message of the angel would cause trouble and tribulation, and even martyrdom, among the faithful saints of God.

This vision is a remarkable delineation of the coming of the Prophet Joseph with the Book of Mormon and a message of salvation. Every detail is easily recognized in this prophetic pen-picture. It would not have been clearer if the name *Joseph Smith* had appeared in bold type on the sacred page. For he is, clearly, that mighty messenger, and the "little book" is the Book of Mormon.

The chapter closes with the assurance that the appearance of that mighty messenger begins a new era in the history of the church, in which the prophetic office is again re-instated. For the angel said to John, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." This was literally fulfilled when John, together with Peter and James, ordained and confirmed Joseph Smith and Oliver Cowdery to be apostles and special witnesses of the restoration of the gospel. Through John and his fellow-apostles the word of prophecy was thus again brought to all nations, and tongues, and even kings.

The Everlasting Gospel. In the 14th chapter of the Revelation,

there is another prophecy which all saints and investigators are familiar with. I refer to the following: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14: 6). This was fulfilled, when the angel brought to light the Book of Mormon, which was but the first step toward the restoration of the Church, with the administration of the ordinances and the proclamation of the truths of the gospel in its fulness. And that there might be no doubt on this point, John the Revelator was made acquainted with the message of the everlasting gospel. It is, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water" (v. 7). These are the two fundamental principles of the everlasting gospel—a complete epitome of "Mormonism." Its message is, first, Fear God! Repent! The hour of judgment has come; second, Worship Him who made all things! Worship God as revealed in the story of the creation; God, in whose image man was made! Worship the God of the Scriptures, and not the Being whom the Athanasian creed has created, nor statues and pictures that are but the inanimate works of man. This, I say, is the everlasting gospel, as distinct from the transient theology of the dark ages. When we have this prophetic word before us, giving a clear outline of "Mormonism" as the everlasting gospel, there can be no doubt as to what is meant.

In view of the prophetic evidence here considered, we may say, with Orson Pratt, "Never had mankind more prophetic evidences in confirmation of a revelation than they have for the Book of Mormon."

VI. Testimony of Antiquity.

In the case of the books of the Bible, archæological and ethnological research has brought to light, in recent years, a mass of evidence by which their historical accuracy is fully and abundantly established. Belshazzar has been identified, and the apparent contradiction between Daniel and other historians harmonized. Mugheir has been identified as the city of Ur, the place from which Abraham came. The movements of Shalmaneser II. can be traced in numerous inscriptions. The expedition of Shishak, king of Egypt, against Jerusalem, under the name of Juda-Malech, has been found to be an historical fact. The Hittite civilization has been unearthed. And the very stones which Jeremiah placed in the earth at Tahpanhes, in Egypt (Jer. 43: 8), with the prediction that Nebuchadnezzar should place his throne upon them, have been found by Flinders Petrie. The Old Testament history has thus been corroborated by scientists.

In the case of the Book of Mormon, this class of evidence is, as yet, not very abundant, for the reason that American archæology

is in its infancy. When exploration of the ancient monuments of wonderful American civilizations shall have yielded more positive results, and the key to the various hieroglyphics shall have been found, so that American history can be read as extensively as the records of Egypt, Assyria, Babylonia, etc., we shall know more about the harmony between the historical part of the Book of Mormon and the history of the ancient Americans as preserved on monuments. In the meantime it should be noted that, so far, not one genuine, scientific discovery has been made which contradicts the Book of Mormon. On the contrary, that Book is corroborated by the explorations in the American fields of research.

The Book of Mormon tells us that the Brother of Jared and his company came from the tower of Babel, in eight barges, which were blown across the Pacific. They landed on the western coast of North America, a little south of the Gulf of California. Their descendants flourished about 1,600 years. About six hundred years before our era, Lehi and his company were brought from Jerusalem. They came, first, to the Red Sea, and then, after having followed its shore line for many days, took up their journey in an easterly direction and came to the Arabian gulf. Here they constructed a vessel, embarked, and were carried across the Indian and Pacific oceans to the western coast of South America. Eleven years after the departure of Lehi from Jerusalem, another small company, a son of King Zedekiah being among the number, emigrated from that city and landed somewhere on the coast of America, north of the Isthmus. In this way the Book of Mormon accounts for some of the American civilizations which now lie buried in the depths of oblivion. What do explorers say?

According to press reports, Mrs. Harriet Chalmers Adams, one of America's foremost women explorers, in a communication to the National Geographic Society, Washington, has expressed the opinion that the ancient inhabitants of America came by sea, possibly in broken stages, from Asia. This immigration took place, she thinks, very far back. She says:

"This earlier immigration, however, was at a very remote period, for our pre-historic monuments point to an indigenous culture. A branch of an old world race, these 'early Americans' evolved to their highest civilization on new world soil."

She adds:

"In olden days, great war canoes were paddled by many oarsmen from one south sea island to another. It seems likely that in this fashion men set sail from Malay peninsula, with their wives and children, food, household goods and domestic animals aboard, and, aided by wind and tide, reached the promised land, some palm-fringed isle in the tropic sea."

Mrs. Adams has records of many small boats that apparently were blown across the Pacific, one of them a Japanese fishing boat which landed its unwilling immigrants alive and well on California

soil a few years ago. This shows that voyages such as that described in the Book of Mormon across the Pacific can be made, and have been made in recent years. What is possible now can not have been impossible in more remote times.

In passing, it is interesting to compare the voyage of Noah with that of the Brother of Jared. Noah started from somewhere in North America and landed on Mount Ararat, in Armenia. He spent one year in the ark, from the 17th of the 2nd month of the 600th year of his life, till the 27th of the 2nd month the following year. If the year at that time consisted of 354 days, it took him just one of our years to complete the journey, but much of this time was spent waiting for the water to recede and the surface of the earth to dry up. The actual voyage lasted five months (Gen. 7: 11; 8: 4), or, if the shorter year be the true year, 147½ days. The Brother of Jared started from some point on the Arabian sea, which he had reached from the land between the rivers, where the tower of Babel had been reared. His voyage lasted 344 days (Ether 6: 11). We know not the exact point from which Noah started; nor the point at which Jared's brother embarked, or exactly where he landed. Detailed calculations are, therefore, out of the question, but if anyone will consult the map, he will find that the voyage of the Brother of Jared was much longer than that of Noah, especially if he, as is probable, took advantage of the currents and the west wind drift. This is so striking as to preclude the supposition that the time given, 344 days, is merely guesswork. Noah's voyage along, say the 30th parallel, would cover about 120 degrees of longitude, while that of Jared's brother would cover more than double, at least 280 degrees.

Students of American archæology are pretty well agreed that two mighty civilizations have left their monuments on the American continents. This fact bothered Mr. Lamb in his attacks on the Book of Mormon. The Toltecs appear in Mexico before the Aztecs. Of the Toltecs but little is known. They are supposed to have come to Mexico, from the north, in the eighth century of our era, or four hundred years after the battle of Cumorah. They were peaceful, industrious, and enterprising. They built cities and temples. They knew how to work metals, make pottery, polish stones. They were experts in spinning and weaving; they were astronomers, had a written language, and formed military orders and unions. The Aztecs, on the other hand, were a savage race. In the 11th century, it seems, they invaded the empire of the Toltecs and subjugated them. They held sway when Cortez landed at Vera Cruz, in 1519.

From the Book of Mormon we learn that the Nephites were almost annihilated at Cumorah, about the year 400 of our era, by the Lamanites. A few fled southward. The descendants of some of these may have reached Mexico and founded the empire there, which has become known as Toltec. The Nephites, too, were city

and temple builders. They were experts in spinning and weaving (Jacob 2: 13, 14). They made their fabrics of silk, turned and twisted linen, etc. They had a correct division of the year, founded on astronomical observations, and they had their orders and unions (Alma 14: 16, 18; 15: 15; 16: 11; 21: 4; 21: 28). The Lamanites, on the other hand, were a savage people. They sacrificed human beings, and practiced cannibalism to some extent. They were just in the condition in which the Spaniards found the Aztecs, at the time of the conquest. The history and the description of the Nephites and Lamanites, as given in the Book of Mormon, agree perfectly with what is known of the Toltecs and Aztecs some centuries after the Book of Mormon record closes. The Nephites and Lamanites pass out of view, temporarily, at the end of that record. They seem to reappear again four hundred years later in the Toltecs and Aztecs. And so far archæological and ethnological research corroborates the Book of Mormon.

For a more extended discussion of this class of external evidence, the reader is referred to *The Articles of Faith*, by Dr. James E. Talmage.

VII. Moral and Spiritual Evidence.

The Book of Mormon, like the Bible, is, however, tested by its moral and spiritual results.

It is a *good* book, in the sense that it teaches virtue and inculcates obedience to the commands of God. Those who follow its precepts become better fathers and mothers, better husbands and wives, better children, more loyal and law-abiding citizens, purer, healthier, stronger men and women, better equipped for the performance of every duty of life, than they were before they came under its influence.

It is a *good* book in the sense that it is valued most by those who are striving to serve God. It is not found in saloons, or gambling-dens, or houses of bad repute. It is not the kind of literature that is relished by the people who resort to such places. It is a book for the home and the family circle. It is a book for children, as well as mature people; for ladies as well as gentlemen, for public as well as private reading.

It is a *good* book, in the sense that its doctrines and precepts agree in every particular with the teachings of the Bible. In this respect it is its own witness, bearing testimony on every page to its divine source.

And, finally, it gives to all who will pray for light, the promise that they shall receive it, in answer to their prayers. In the very last chapter in the book, Moroni says:

"And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth

of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things" (Mor. 10:4, 5).

Here is a test all can make. Tens of thousands have followed the directions here given, and, in answer to their prayers, have received a testimony to the truth of the sacred volume, which has not only stilled all doubts but given unspeakable joy. God hears and answers prayers. Would He deceive His children when they ask Him for light? Joseph Smith and his brother testified to the truth of that book a few hours before their martyrdom at Carthage, June 27th, 1844. They were not deceived.

What further evidence than that which has been considered in these paragraphs can the world ask for? It is true of the books of the Bible, that their integrity "is substantiated by evidence, in a tenfold proportion, more various, copious, and conclusive than that which can be adduced in support of any other ancient [secular] writings." And that is equally true about the remarkable literary production which has been given to the world under the name of the Book of Mormon.

J. M. S.

TESTIMONY OF ELDER HYRUM G. SMITH.

PRESIDING PATRIARCH OF THE CHURCH.

I REJOICE in the testimony of the gospel. I know that this is the work of the Lord, and that He has intrusted it unto us. It is our duty to deliver it unto the world. It has been given unto us freely, and freely we give it unto them; and as the different individuals all over the world accept the gospel—without regard to race, nationality, or creed—and live according to its teachings, they join with us in the love which is common to all faithful Latter-day Saints.

The gospel is sweet to me, and to all who join in that common love for the truth, when it has been made plain unto them, and they have been blessed with courage and strength to obey its teachings. We rejoice together in the knowledge of the plan of redemption, for we are given the privilege to walk according to the teachings of our Savior, and by obeying them we shall return unto Him and share in that eternal love of our Father which is in heaven.

I believe in the plan of redemption that has been made known in these last days unto the Latter-day Saints. I know from my experience, and from the testimony that has come to me, through the promptings of the Holy Spirit, that it is the true plan of life and salvation, and all of those who will accept the same, and obey the principles thereof, will gain that eternal salvation which we are all working for. This is my testimony, and I rejoice in it.—*Liahona The Elders' Journal.*

THURSDAY, AUGUST 19, 1915.

EDITORIAL.

REFLECTIONS ON MOBOCRACY.

A FRIEND of the *Star*, Mr. Fred. L. W. Bennett, who is not a member of the Church, but liberal in his views and tolerant toward all, sends an account of his experience at a recent street meeting which he attended in company with his mother and sister. The congregation, he says, did not manifest any enthusiasm, but it was respectful, until a minister appeared on the scene. When the elder had finished speaking, this gentleman asked for some literature and was given a tract. Our correspondent says:

"He took this, glanced, or rather glared, at it; walked, or perhaps, bounced, to the other side of the crowd, which by this time began to grow larger and larger, and stared hard and long at the youth who was speaking. After the meeting was over the reverend gentleman, by delicate and judicious signals, caused the crowd to close completely round the elder, and, led by him, the people began to ask questions concerning—well, nothing definite, for they were all so excited and bent on mischief that they did not attempt to argue logically. After a few minutes the clergyman, turning to the crowd, said, 'Don't take any notice of these men. I am the shepherd of this flock.' Then, turning to the elders, he said, 'you will have to leave the town.' One of the elders said something about a free country, when someone took his hat off and ran away with it. The elders then walked quietly towards their lodge. It was now getting dark and the crowd grew bolder, for they began to hoot and throw stones. I walked with the elders, but before we had gone far our hats were thrown violently off our heads and trampled upon. One elder was thrown down head first, and not till then, realizing the seriousness of our position, I made off towards the police station. Arriving, I briefly told the superintendent what was going on, and with a sympathetic remark that official immediately dispatched a uniformed constable to the rescue. When he arrived (I went with him) the crowd were demonstrating outside the lodge, but when they saw him they quietly dispersed. I am not well known to the general public at the place, and I was mistaken for a 'Mormon' preacher, for, like the elders whom I was with, I am still in the twenties. My sister, a girl of twenty, who showed great courage and contempt for the crowd, was advised to have nothing to do with me. She told them she should be proud to be a 'Mormon.' The elder was not hurt, but lost his straw hat. My hat was ruined and I sustained a nasty cut on the hand, owing to a kick I received whilst picking my hat up. Another elder's hat was also destroyed.

"This scene is the greatest testimony one could have of the truth of 'Mormonism.' To me it had a greater influence than the arguments of

all the elders in Utah. The people realize that 'Mormonism' is superior to their own religion, and the evil spirit prompts them to attempt to destroy it, as it prompted the High Priests, etc., when Christ and His apostles delivered their message. Until the incident just related I never fully realized the power Satan has in the world. Had the clergyman accused the elders of polygamy, I could have understood it better. But he did not even mention this in any way. I am proud to have been present at the meeting in question and to have suffered, if only in a slight degree, in the cause of truth."

It is not to be greatly wondered at that mobs are easily excited to violence against the elders of the Church. For years the adversaries have systematically promulgated the most infamous falsehoods concerning the Latter-day Saints, in the pulpits and from the lecture platform, in newspapers and by means of pamphlets; publicly, on the street corners and market places, and privately in house to house visits and conversations, and they have, as systematically, as a general rule, refused to give the accused an opportunity to defend themselves. This is particularly reprehensible in newspapers that ought to be the standard-bearers of truth and the impartial guardians of the rights and prerogatives of the public, first among which rights and prerogatives is the right to one's good name and character, and fair play, if they are assailed. With a very few honorable exceptions, the newspapers have joined the Sadducees and priests in the cry of "Crucify!" and have refused to hear a word in defense, and the unthinking crowd has, of course, joined in, just as the poor old woman who came tottering up and threw a few faggots on the burning pile around Huss, the martyr, thinking that she was serving God by so doing. The result has been that Latter-day Saints in Great Britain, though among the most loyal, industrious, and God-fearing subjects of the British government, have suffered, both socially and otherwise, from the prejudices engendered, and have gone across the ocean to find protection against bigotry and hatred.

We do not wonder at the attitude of the mob. Crowds are swayed, as reeds by the wind, no matter from what direction it comes. The responsibility is with the leaders who know better, and they must meet this responsibility some day, before the bar of Eternal Justice.

Those leaders may possibly believe that the theology of the Latter-day Saints is in some respects unorthodox, though they utterly fail to prove it unscriptural; but they *know* that the falsehoods they tell about the Church, and the Church leaders, from the Prophet Joseph Smith to the present time, are as baseless and wicked as the vile reports circulated about our Lord and Savior Himself by those who, finally, nailed Him to the cross. They know that if half of the false stories circulated by the enemies of the Church were true, the Latter-day Saints would have no

protection, either under American or English law. And yet, at the present time, some members of the Church hold high and responsible offices under the federal government of the United States, and others have prominent positions in the United States congress as representatives of the state in which they reside. If they have followed the current of events, they know that the First Presidency, some years ago, offered a representative of the *London Times*, who visited Salt Lake City, to facilitate any inquiry that might be thought desirable, by giving free access to any documents needed, and by responding, as far as possible, to any call for witnesses. Would the Church leaders have made this offer to the world, through the representative of a great newspaper, if they had anything to conceal? They know that British government inquiries, occasioned a few years ago by all kinds of unsubstantiated rumors, ended by this official declaration by the Secretary of State for Home affairs, Mr. Winston Churchill, "I have not so far discovered any grounds for legislative action in the matter." This statement was made in Parliament, in answer to a question, on May 8th, 1911. In a letter to Elder Arthur L. Beeley, dated May 22nd, 1914, the same statement was reiterated, as follows: "The extensive enquiries which were made did not reveal any grounds for legislative action." These facts many anti-"Mormon" leaders know. They are deliberately deceiving the people, because they have no argument to advance, such as reason can approve. They are endeavoring to hide the beautiful features of the divine image of truth from the gaze of the people, by slinging mud at it. They will not receive the truth themselves, and they are determined to prevent others from paying homage at her altar.

It is interesting to notice that in this respect they are worse than some of the ancient pagans who inhabited these beautiful Isles. As our readers will remember, it is related that an old man at the court of King Edwin of Northumbria, after he had heard for the first time the monk Paulinus preach, said, "The life of a man, O King, seems to me as the flight of a sparrow through your hall, as you sit at meat with your lords—a warm fire on the hearth, but without cold rain and storm. The sparrow flies in at one door, tarries for a while, and then flies forth from the other into the wintry darkness. So endures for a moment the life of man in our sight; but what is before it—what after it—we know not. If this man can tell us aught of these things, let us listen to him." This was the sentiment of an ancient pagan. Some modern Christians have no desire to listen and learn, and, to escape listening, they fill their own ears and the ears of as many as they can reach, with falsehoods about the messengers.

To those who are honestly looking for the truth which the Lord has revealed in our day, we can only say, investigate for yourselves and pray earnestly for the guidance of the Holy Spirit whose

office it is to reveal the truth. Such prayers will be heard. God will not lead anyone into error. And when you have a testimony from God in your own soul, then you know for yourself and are not dependent upon the testimony of man. This is how Latter-day Saints know the truth.

J. M. S.

CONFERENCE APPOINTMENTS.

Irish	Sunday, September	5,	1915.
Bristol	,,	,, 12,	,,
London	,,	,, 19,	,,
Newcastle	,,	,, 26,	,,
Nottingham	,,	October 3,	,,
Hull	,,	,, 10,	,,
Leeds	,,	,, 17,	,,
Norwich	,,	,, 24,	,,
Scottish	,,	,, 31,	,,
Liverpool	,,	November 7,	,,
Birmingham	,,	,, 14,	,,
Sheffield	,,	,, 21,	,,
Manchester	,,	,, 28,	,,

HYRUM M. SMITH.

A REMARKABLE TESTIMONY.

SISTER MARY GARDNER, Birkenhead, in a letter to the *Star*, relates a remarkable dream which she had some years ago, and which is, to her, a testimony to the truth of the gospel. At the time she had that dream she had no knowledge of "Mormonism." Like most people, she had heard of the "Mormons," but she knew very little concerning their views, and absolutely nothing about the Book of Mormon. We quote from her letter, which is dated, Birkenhead, July 31st, 1915:

"Eleven years ago I experienced great sorrow through the death of my first child, a daughter. About three weeks after her death, when I was reading the Bible, one Sunday afternoon, in my bedroom, I felt dissatisfied with my spiritual condition and could not find consolation. Discouraged, I closed the Bible and thought to myself, I cannot understand it; it seems contradictory. I closed my eyes and fell asleep, but only for a few moments. I saw my little girl who had passed away. She came into the room in the same way as she used to come when alive. She held an open book in her hand. Presently she held the book out to me and said, Read, mother! and I read at the top of the page, 'The Book of

Ether.' Then I opened my eyes with a start and there was nothing to be seen. There was no one in the room. I was very much startled and puzzled.

"Afterwards I asked at several book stores if they had 'The Book of Ether,' but no one had heard of it.

"Two or three years after that I became acquainted with a lady who, report said, was a 'Mormon.' She told me one day about Joseph Smith; but the story only amused me. She lent me some books, and among others one containing the story about the Nephites. I was very much interested in this. One morning I called upon this sister, and was shown into the kitchen to wait for a few minutes before she came. On the table there was a book. I picked it up, and the pages rolled and opened at the Book of Ether. I was astonished. I looked on the cover and saw the name, 'Book of Mormon.' I jumped up immediately and ran to the door and met the lady and told her about my dream. She did not make any particular comment, but lent me the Book of Mormon to take home and read. When I saw her again I was a believer in the gospel of Jesus Christ, and have held, ever since, my testimony as my most precious possession."

WHO ARE THE TRUE SERVANTS OF GOD?

THIS is a comprehensive question. It is a question that, when answered, will prove some men to be true servants of God, preaching to the people of the world the true doctrine of Christ, and others to be impostors.

In Christendom to-day we have several different sects of religion. Each sect has its own ministers, trained up in their own doctrine, and all these doctrines differ greatly from one another, and all of these ministers profess to be the servants of the same God. Now, when we come to take a broad view of the situation, does it seem probable that God, a perfect Being, with one plan of salvation for mankind, would have one servant preaching one doctrine, and, close to him, in the same town, or even in the same street, another servant expounding another doctrine that contradicts the first? I say, no; certainly not; it is impossible, and must seem impossible to the minds of all right-thinking persons. But here we have hundreds of them, each promulgating a different doctrine, and all of them professing to be the true servants of the same God. On looking over the situation, honest searchers after truth must ask themselves the question, Who are the true servants of God?

If we will take the trouble to open the Bible and read the words of God, we can easily find out. Jesus, speaking to His disciples, on one occasion said, "Henceforth I call you not servants, but friends; ye are my friends if ye do whatsoever I command you." These, then, are the servants of God who obey His commands, and

do whatsoever He commands them. Now, then, if we had a servant who did not do what we told him to do, should we keep him in our employ? No, certainly not; we should discharge him, and not recognize him as being in our employ. And so it is with God. He will not recognize anyone as being His servant who does not do those things which He commands them. If the servants of God are only those who obey His commandments, let us see what some of His commands are.

One of the greatest commands that Jesus ever gave to the world is this, That ye love one another, as He has loved us. Are the different sects of Christendom showing that love for one another that Jesus manifested toward the world? No; for if they were, there would be peace and unity amongst them instead of contention. Just look how all these sectarian ministers love the "Mormons," and it will give you some idea as to how they are obeying this command to love one another. The only thing that they are united in is in persecuting the "Mormons."

Another commandment that Jesus gave to the world is this: "And again, I say unto you, ye must repent and become as a little child and be baptized in my name, or ye can in no wise inherit the kingdom of God." Are the churches of to-day obeying this command? Very few of them are. The greatest part of the sectarian world say that belief alone is sufficient to save a man. Even if this were so, these sectarians would not be saved, because *they do not believe.* You might say, What, do not these people who are preaching Jesus Christ believe in Him? Listen to what our Lord has to say, "And these signs shall follow them that believe: in my name shall they cast out devils. They shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick, and they shall recover." Are these signs following the different churches of to-day? If they are not, then Christ Himself says they do not believe. Do they profess to be able to cast out devils? No, they simply ridicule the idea. Do they speak with new tongues? No, they say that this gift is no longer needed. Do they lay hands on the sick, and do the sick recover? No, they say if they were to do so it would not make any difference. Then they do not believe; they have a form of godliness, but deny the power thereof.

I could go on to enumerate many different commandments of Christ which the Christian world does not practice. But it is sufficient to say that they are contending one with another about these various commands and doctrines of Christ. Now we must remember that Christ said, "Behold, this is not my doctrine, to stir up the hearts of men with anger, one against the other, but this is my doctrine that such things should be done away with, for verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of con-

tention, and he stirred up the hearts of men to contend with anger one against the other." The Latter-day Saints do not contend one with another; in fact they do not contend even with the various sects of Christendom; they simply put their views before the world and leave the people to judge for themselves. The Latter-day Saints do not quarrel with anyone about their religion; in fact, they hold it too sacred to quarrel about. The Latter-day Saints, or "Mormons," believe in, and show their belief, by putting into practice, the doctrines and commandments of Christ, and not of man. The "Mormons" come into the world and leave all that is near and dear to them; they are strangers in a strange land, bringing with them a glorious message, a message of salvation to all mankind, telling the people that God has once more opened the heavens and established His kingdom upon the earth for the last time, and the world will not receive it. Why? The Savior Himself answers the question, speaking to the Jews: "And because I tell you the truth ye believe me not." And this is the very reason why the world will not believe the "Mormon" doctrine, because it is true. Instead of accepting it and thanking God for this glorious message of salvation, they reject it, and persecute His humble servants for bringing it to them.

The Latter-day Saints are trying to follow the footsteps of Christ; they are trying to do good to their fellow creatures; they are obeying the laws of the land, and also the commands of God, and because they are doing these things, showing the people how to make the world better, the world has nothing better to give them in return than persecution and a bad name. The Latter-day Saints have endured many things for the love of the gospel; they have been persecuted; some have been cast out by their families, others have had their homes taken from them, together with all their worldly possessions; they have been mobbed, ridiculed, and reviled, and many have even been called to suffer death, for doing good, and obeying the word of God. But still the "Mormons" can turn to the world, and ask it the same question that Jesus asked when He was being persecuted for the truth, "Many good works have I showed you from my Father; for which of these works do ye stone me?" The true servants of God have always suffered persecution and always will. The sectarian ministers say that religion is resting entirely from persecution; that they do not have to endure the hardships of the ancient Christians; that instead of men speaking everywhere against them they are speaking well of them. But true Christianity is persecuted just as much in these days as it was in the days of Christ, and it must suffer, as long as the world remains. Paul says that all that live godly in Christ Jesus shall suffer persecution. By enduring all these things the "Mormons" are proving themselves to be true servants of God. Those who discard the message of "Mormonism" because of evil speaking and persecution that they

have to endure from so-called Christian people, I would like to refer to the words of Christ, "Woe unto you when all men shall speak well of you, for so did their fathers of the false prophets." Those ministers who are being spoken well of by all people are nothing more than false teachers, while those who are being persecuted and having nothing but evil spoken of them are proving themselves to be true servants of God.

Walsall. ARTHUR DIX.

LOVE IN THE HOME.

THERE is abundant reason for urging upon the home circle, rich or poor, the culture of love, without which no true home-culture can exist. How can it be done? First, be willing to show the love that already exists. It is like a plant with shriveled, drooping leaves. Bring it out into the light; show it; put it in the warmth of the sun. Is the husband and father silent, gloomy, withdrawn into himself, brooding, perhaps over the fact that, no matter how hard he tries, he never can meet the family demands? Show him that you know he is tired, that you love him for his constant effort, that you love him the same, even if he has failed to do all he had hoped. Show him how well and cheerfully you can get on with a little for this time, sure that the next time he will succeed. If you are his daughter, and have acquired the habit of thinking of him chiefly as the man from whom the money comes for the things you need, get out of that relation by planning to do something for him. Has your mother been in the habit of reminding him that your birthday was at hand? Find out his birthday, and begin to plan for that—a little gift from every child—a song sung for father, a little speech from his little son; a little fun in which you coax him to share—it may mean a new life to him, because it means a new sense of how truly you love and believe in him. When it comes to showing the dear mother how you love her, be sure you get father to help in planning the good time for her.—MARY LOWE DICKINSON, in *Success*.

A SIMPLE STORY, WITH TWO GREAT LESSONS.

ALICE MORAN, of Oxford, Idaho, writes the *Era* of an early experience in England, which taught her two important lessons: "Years ago, when I was a girl living in England, I passed a picture shop. Something attracted my attention and caused me to stop and look in the window. It was a picture. On it was a long row of houses. It had been snowing very hard, and snow was thick upon the ground. Before each door of the houses was a little boy or a girl with a broom, trying to brush the snow each from his own doorstep. Oh, how happy they looked, all laughing and trying to

work so hard! I have often thought of the words that were under the picture: 'If each before his own door swept, the village would be clean.'

"And while I have thought of these words, they have often taught and shown me a lesson, too. I have frequently said to myself: 'Yes; if I would only look at all my own faults and failings, and not be so keen and sharp to examine my neighbors', what a better woman I would be; and if all did so, how much more would we love one another!'

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released from their labors in the British mission, and sailed for home August 13th, 1915, per s,s. *Scandinavian*: J. Vern Olsen, Herbert S. Pyne, Jr., J. Le Roy Wright, Evan G. Evans, Marriner W. Hendricks, Lorenzo L. Jackson, Peter L. Nelson, James W. Savage, and Henry F. Young. A company of thirteen emigrants took passage on the same ship, Elders Herbert S. Pyne, Jr., Marriner W. Hendricks, and Henry F. Young being in charge.

Baptisms.—A baptismal service was held at Bury St. Edmonds, in the river Lark (Norwich conference), August 6th, 1915, when one member was admitted into the Church, President William Werrett, Jr., officiating.

A baptismal service was held at Cleethorpes baths, Grimsby (Hull conference), August 8th, 1915, when nine souls were added to the fold of Christ, Elder Francis O. Vernon and President V. C. Hall officiating.

A baptismal service was held at 106 Ann Street, Belfast (Irish conference), July 24th, 1915, when one soul was added to the Church. Elder L. P. Nelson officiated.

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